

COLLECTIONS
OF
PASSAGES⁴

Referr'd to by

Dr. Henry Sacheverell

IN HIS

ANSWER

TO THE

Articles of His Impeachment.

Under Four HEADS:

- I. Testimonies Concerning the Doctrine of Non-Resistance to the Supreme Powers.
- II. Blasphemous, Irreligious, and Heretical Positions lately publish'd.
- III. The Church, and Clergy Abus'd.
- IV. The Queen, State, and Ministry reflected upon.

The Second Edition.

LONDON:

Printed for H. CLEMENTS, at the Half-Moon
in St. Paul's Church-Yard. 1710.

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Collections of Passages Referr'd to by
Dr. Henry Sacheverell in his Answer
to the First Article of his Impeach-
ment.

*In the Answer to the First Article of the Im-
peachment it is said, that*

“ **T**HE said Henry Sacheverell doth with all
“ Humility Averr the Illegality of Re-
“ sistance on any Pretence whatsoever,
“ to be the Doctrine of the Church of England,
“ and to have been the General Opinion of our most
“ Orthodox and Able Divines from the Time of the
“ Reformation to This Day. This Doctrine hath in the
“ most solemn Manner been Taught in That University
“ whereof he hath been for more than Twenty Years a
“ Member. This hath been often with Publick Appro-
“ bation of Each House of Parliament Preach'd
“ and Printed; and in Terms of Greater Force than
“ any Us'd by the said Henry Sacheverell, hath by the
“ Right Reverend Fathers of Our Church, Dead and
“ Living been Avow'd and Maintain'd.

*A necessary Doctrine and Tradition for any Christen
man set furthe by the Kynge's Majestie of Eng-
land, &c. Anno 34. H. 8.*

In the Exposition of the Fyfthe Commandment :
And by this Commandment also Subjects be bounde not to
withdrawe their said fealtie, trouth, love, and obedience to-
wards their Prince for any cause whatsoever it be , ne for any
cause they miye conspire against his Person, ne do any thing
towards the hinderance or hurt thereof, not of his estate.

In the Exposition of the syxte Commandement :
Moreover no Subjects may draw their swordes against theyr
Prince for any cause whatsoever it be.

Homilies.

The Second Part of the Sermon of Obedience, p. 110. Lond. Edit. in Octavo. 1687. Christ taught Us plainly, that even the Wicked Rulers have Their Power, and Authority from God, and therefore it is not Lawful for Their Subjects to Withstand them, although they Abuse their Power.

Ibid. p. 113. We may not in Any wise Withstand violently, or Rebel against Rulers, or make any Insurrection, Sedition, or Tumults, either by Force of Arms (or Otherwise) against the Anointed of the Lord, or Any of his Officers : But We must in such Case patiently suffer all Wrongs, and Injuries, referring the Judgment of Our Cause only to God.

Third Part of the Sermon of Obedience, p. 114. Ye have heard manifestly prov'd both by the Scriptures, and Examples, that All Subjects are bound to Obey Their Magistrates, and for NO CAUSE to Resist, or Withstand, or Rebel, or make any Sedition against Them, yea, although they be Wicked Men.

First Part of the Sermon against Rebellion, p. 589. What shall Subjects do then ? shall they Obey Valiant, Stout, Wise, and Good Princes, and Contemn, Disobey, and Rebel against Children being Their Princes, or against Undiscreet and Evil Governors ? God forbid ! For what a perillous thing were it to commit unto the Subjects the Judgment, which Prince is

Wise and Godly, and His Government Good, and which is otherwise ? as tho' the Foot must Judge of the Head ; an Enterprize very heinous, and must needs breed Rebellion.

Ib. p. 590. A Rebel is worse than the worst Prince, and Rebellion worse than the Worst Government of the Worst Prince that hitherto hath been.

Second Part of the Homily against Rebellion, p. 600. Let David Answer to such Demands as Men desirous of Rebellion do use to make. Shall not We, specially being so Good Men as We are, Rise and Rebel against a Prince, hated of God, and God's Enemy, and therefore likely not to Prosper either in War or Peace, but to be Hurtful, and Pernicious to the Commonwealth ? No, saith Good, and Godly David.

Ib. p. 601. Shall We not Rise and Rebel against so Unkind a Prince, nothing considering or regarding Our True, Faithful, and Painful Service, or the Safe-guard of our Posterity ? No, saith Good David.

Ibid. Shall We not Rise and Rebel against our Known, Mortal, and Deadly Enemy, that seeketh Our Lives ? No, saith Godly David.

Ib. p. 601. Shall We not Assemble an Army of such Good Fellows as We are, and by Hazarding of our Lives, and the Lives of such as shall Withstand Us, and withal Hazarding the Whole Estate of our Country, Remove so Naughty a Prince ? No, saith Godly David.

What

What shall We do to an *Evil*, to an *Unkind Prince*, an *Enemy* *Ib. p. 601.*
 to Us, hated of God, hurtful to the Commonwealth? &c. Lay no
 violent Hand upon him (faith David) but let him Live until
 God appoint and work his End, either by Natural Death, or
 in War by *Lawful Enemies*, not by *Traiterous Subjects*.

King David would make these Answers, as by His Deeds,
 and Words recorded in the Holy Scriptures, indeed he doth
 make, unto All such Demands concerning Rebelling against
Evil Princes, Unkind Princes, Cruel Princes, Princes that be to
 their *Good Subjects Mortal Enemies*, Princes that are out of
 God's Favour, and so Hurtful, or like to be Hurtful to the Com-
 monwealth.

Bishop Overall's Convocation Book,

If any Man shall affirm under colour of any thing that is in the Scriptures—*that Our Saviour Christ did any way or at any time encourage the Jews or any other, Directly, or Indirectly to Rebel for ANY CAUSE WHATSOEVER against the Roman Emperor, or any of his Subordinate Magistrates—* or that He did not utterly and truly Condemn all Devices, Conferences, and Resolutions whatsoever, either in his own Apostles, or in any Other Persons for the Using of Force against Civil Authority—*Or that All Subjects of what sort soever, without Exception, ought not by the Law of God, to perish with the Sword, that take and use the Sword for ANY CAUSE against Kings and Sovereign Princes under whom they were born, or under whose Jurisdiction they do Inhabit—* Or that by any Doctrine or Example, which Christ ever taught, or hath left upon good Record, it can be Prov'd Lawful to any Subjects, for ANY CAUSE OF WHAT NATURE SOEVER, to Decline either the Authority and Jurisdiction of Their Sovereign Princes, or of any their Lawful Deputies, and Inferior Magistrates ruling under them, He doth greatly Err.

Orthodox Divines from the Time of the Reformation to this Day.

Archbishop Cranmer.

My Exhortation is, that next unto God, You Obey Your King and Queen willingly and gladly without Murmur or Grudging : And not for fear of Them only, but much more for the Fear of God. Knowing that They be God's Ministers, Appointed by God to Rule and Govern You. And therefore who so RESISTETH them, RESISTETH God's Ordinance.

Strype's
Memor. of
A.B.Cran-
mer, Lon.
Edit. 1694
Fol. p. 387.

A Declaration of Bishop Ferrar, Bishop Hooper, Bishop Coverdale, and Nine others.

We humbly require, and in the Bowels of our Saviour Jesus Christ Beseech all that Fear God to Behave themselves as Obedient Subjects to the Queen's Highness, and the Superior Powers, which are Ordain'd of God, under Her; rather after Fox's 3d. Vol. prin-
ted at Lon-
don, 1641. Our Example to give their Heads to the Block, than in ANY POINT to Rebel or once to Mutter against the Lord's Anointed,
p. 101.

Bishop Jewell.

Defence of the Apology Printed London, 1570. We teach the People as St. Paul doth, to be Subject to the Higher Powers, not only for Fear, but also for Conscience. We teach them, that whoso striketh with the Sword by Private Authority, shall perish with the Sword. If the Prince happen to be Wicked or Cruel, or Burthenous, We teach them to say with St. Ambrose, *Arma nostra sunt Preces & Lachrymae*, Tears and Prayers be our Weapons.

Mr. Hooker.

8th Book of
Eccl. Poli-
ty. Lond.
Edit.
1705. p.
97.

That Subjection which We owe unto Lawful Powers doth not only Import that We should be under Them by Order of Our State, but that We shew all Submission towards them, both by Honour and Obedience. *He that Resisteth Them Resisteth God.* And *Resisted* They be if either the Authority it self which They Exercise be Deny'd, — or if Resistance be made but only so far forth as doth touch Their Persons, which are Invested with Power, or if that which they do by Virtue of Their Power, namely, Their Laws, Edicts, Services, or other Acts of Jurisdiction be not suffer'd to take Effect; or if they do take Effect, yet is not the Will of God thereby satisfied neither, as long as that which We do is contemptuously, or repiningly done, because We can do no Otherwise. The Apostle's Precept is, *Be subject even for God's sake; be subject not for Fear, but of meer Conscience, knowing that He which resisteth Them purchaseth to Himself Damnation.*

Preserv'd from Mr. Hooker's Manuscript by Archbbp Usher, as related by Dr. Bernard in his Clavi Trabales, p. 94. See p. 49, 50. Lond. Edit. 1661. q. 10. There is a Supreme Head of Justice whereunto All are Subject, but It self in Subjection to None; which kind of Preeminence if some Ought to have in a Kingdom, who but the King shall have it? Kings therefore no Man can have Lawful Power and Authority to Judge; if Private Men Offend, there is the Magistrate over them which

Judgeth; if Magistrates, They have Their Prince; if Princes, there is Heaven, a Tribunal before which they shall appear, On Earth They are not Accountable to Any.

Archbishop Bancroft.

In his Treatise of Dangerous Positions, he Condemns these Dangerous following, viz. Princes for just Causes may be Depos'd; The Persons People may Arraign Their Prince; to be Dangerous Assertions, New-Divinity-Positions, fram'd by Knox and Buchanan for the Justification of the Scotch Rebellious Attempts and Actions, worthy to be known, and remember'd to the everlasting Discredit of the Authors, Framers and Partakers with them.—Who endeavour by most Unjust and Disloyal means to Subject to their forged Presbyteries the Sceptres and Swords of Kings and Princes. —And that such strange and Seditious Doctrines tend to the Disturbance, and indeed to the utter Overthrow of the Freeest and most absolute Monarchies that are or can be in Christendom—, contrary both to the Word of God, and to all the Laws and Customs of this Realm.

Bishop Andrews.

To Deprive, or Depose Kings, sure where the Worst is reckon'd Sermons, p. that can be of them, *Clamabunt ad Dominum*, is all I find, 1 Sam. 9:39. Lond. 8. 18. By God, and by None but by God They Be, by Him, and by none but by Him they cease to Be.

Dr. Jackson.

He that is a King, or Supreme Magistrate by Just and Lawful Title, may not be RESISTED, albeit He Exercise his Power Tyrannically.

Tom. 3. p. 965. Lon. Edit. 1673 Fol.

Archbishop Usher.

But if Men's Hands be thus tied (will some say) no Man's State can be secure: Nay, the whole Frame of the Commonwealth would be in Danger to be Subverted and utterly Ruin'd by the unbridl'd Lust of a distemper'd Governor.

I Answer, God's Word is clear in the point, *Whoever Resisteth the Power, resisteth the Ordinance of God: And They that resist shall receive to themselves Damnation: And thereby a Necessity is imposed upon Us of being Subject even for Conscience sake;* which may not be avoided by the Pretext of any ensuing Mischief whatsoever.

The Power communicated by God to the Prince, and the Obedience of the Subject. p. 157. Lond. 1683. Octavo.

Mr. Chillingworth.

P. 330. of his Works. Lond. 1704. Fol.

They that make no Scruple at all of Fighting with his Sacred Majesty, whom by all possible Obligations they are bound to Defend, do They know the General Rule without Exception, or Limitation, left by the Holy Ghost for Our Direction in All such Cases? Who can lift up his hand against the Lord's Anointed and be Innocent? 1 Sam. 26. 9. Or do They consider his Command in the Proverbs of Solomon, My Son fear God and the King, and meddle not with them that desire Change? Prov. 24. 21. Or his Counsel in the Book of Ecclesiastes, I counsel Thee to keep the King's Commandment, and that in Regard of the Oath of God? 8. 2. Or because they possibly may pretend that they are Exempted from, or unconcerned in the Commands of Obedience deliver'd in the Old Testament; Do they know and remember the Precept given to all Christians by St. Peter, Submit your selves to every Ordinance of Man for the Lord's sake, whether it be to the King as Supreme, or unto Governors, as unto them that are sent by him? Or that terrible Sanction of the same Command, They that Resist shall receive to themselves Damnation, left us by St. Paul in his Epistle to the Romans, who then were the Miserable Subjects of the WORST KING, the WORST MAN, nay I think I may add truly the WORST BEAST in the World; that so all Rebels Mouths might be stopt for ever, and left without all Colour or Pretence whatsoever to Justify the Resistance of Sovereign Power.

Archbishop Bramhall.

P. 531. of his Works. Dublin. 1676. Fol.

The Oath of Allegiance binds Us to Defend the King against All Conspiracies and Attempts whatsoever which shall be made against his Person or Crown; if to Defend him, much more not to Offend him. That Oath which binds Us to Defend him against All Attempts whatsoever; presupposeth that no Attempt against him can be Justify'd by Law, whether these Attempts be against His Person, or his Crown.

Ibid. P. 542.

If a Sovereign shall Persecute his Subjects for not doing his Unjust Commands; yet it is not Lawful to Resist by raising Arms against him. They that resist shall receive to themselves Damnation. But they ask, Is there no Limitation? I answer, Ubi Lex non distinguit, nec nos distinguere debemus; How shall We Limit where God hath not Limited, or Distinguish where He hath not Distinguish'd?

Bishop Sanderson.

P. 522. of his Works. Lond. 1689. Fol.

No Conjunction of Circumstances whatsoever can make that Expedient to be done at any time, that is of it self, and in the kind Unlawful. For a Man to take up Arms (Offensive, or Defensive)

Defensive) against a *Lawful Sovereign*, being a thing in its Nature Simply, and *de facto Genera Unlawful*, may not be done by Any Man, at Any Time, in Any Case, upon Any Colour, or Pretension whatsoever. Not for the avoiding of *Scandal*, not at the Instance of Any *Friend*, or *Command* of any Power upon Earth; not for the *Maintenance* of the Lives or *Liberties* either of Our *Selves*, or *Others*; not for the Defence of Religion; not for the *Preservation* of a *Church*, or *State*: no, nor yet, if that could be imagin'd possible, for the *Salvation* of a *Soul*, no not for the *Redemption* of the *Whole World*.

Decrees of the University of Oxon.

In the Decree of the University of Oxon, in which some Propositions of *Jesuits*, *Puritans*, and other Modern Writers are condemn'd in Convocation the 25th day of June, in the Year 1622. it is asserted that,

The University of Oxon doth Teach, and Defend according to the Canon of Scripture, that " Subjects upon NO AC-
" COUNT WHATEVER ought to Resist their King, or
" Prince by Force of Arms; and that it is not Lawful for the
" sake of Religion, or any other Cause whatsoever to take up
" Arms Offensive, or Defensive against their King or Prince.

In the Judgment and Decree of the University of Oxford Printed in pass'd in Convocation July 21. 1683. concerning certain Pro-
positions contain'd in divers Books and Writings, the follow-
ing were Condemn'd, viz. the Gazette, Ju-
ly 26.

7. *Self Preservation* is the *Fundamental Law of Nature*, and 1683.
supercedes the *Obligation* of all *Others*, whenever they stand in *Competition* with it.

8. The *Doctrine* of the *Gospel* concerning *patient Suffering* of *Injuries*, is not *Inconsistent* with *Violent RESISTING* of the *Higher Powers*, in case of *Persecution* for *Religion*.

9. There lies no *Obligation* upon *Christians* to *Passive Obedience*, when the *Prince Commands* any thing *against* the *Laws* of Our *Country*; and the *Primitive Christians* chose rather to Die than Resist, because Christianity was not yet Sett'd by the *Laws* of the *Empire*.

We Decree, Judge and Declare All, and every of these Propositions to be *False*, *Seditious*, and *Impious*, and to be also *Heretical*, and *Blasphemous*, *Infamous* to *Christian Religion*, and *Destructive* of *All Government in Church, and State*.

A Letter Written to my Lord Russel in Newgate, Ju-
ly 20. 1683. by Archbishop Tillotson.

My Lord,

I was heartily glad to see your Lordship this morning in that Calm and Devout Temper at the Receiving the Blessed Sacra-
ment; printed for R. Bald-
win 1683.

ment ; but Peace of Mind unlets it be well-grounded will avail little : And because transient Discourse many times hath little Effect for want of time to weigh and consider it, therefore in tender Compassion of your Lordship's Case , and from all the Good-Will that one man can bear to another, I do humbly Offer to your Lordship's deliberate thoughts these following Considerations concerning the Points of RESISTANCE, if Our Religion and Rights should be Invaded, as your Lordship puts the Case, concerning which I understand by Dr. B. that your Lordship had once received Satisfaction, and am sorry to find a Change.

First, That the Christian Religion doth plainly Forbid the Resistance of Authority.

Secondly , That tho' Our Religion be Establish'd by Law (which your Lordship urges as a Difference between Our Case and that of the Primitive Christians) yet in the same Law which Establishes Our Religion it is Declar'd , That it is not LAWFUL UPON ANY PRETENCE WHATSOEVER TO TAKE UP ARMS, &c. Besides that there is a Particular Law Declaring, the POWER OF THE MILITIA TO BE SOLELY IN THE KING. And that tyes the hands of Subjects , tho' the Law of Nature, and the General Rules of Scripture had left Us at Liberty ; which I believe they do not ; because the Government and Peace of Human Society could not well subsist upon those Terms.

Thirdly, Your Lordship's Opinion is contrary to the *Declared Doctrine of All Protestant Churches* ; and tho' some Particular Persons have taught otherwise, yet they have been Contradict'd herein , and Condemn'd for it by the Generality of Protestants. And I beg your Lordship to consider , how it will Agree with an Avow'd Asserting of the *Protestant Religion*, to Go contrary to the *General Doctrine of Protestants*. My End in this is to convince your Lordship that You are in a very Great and Dangerous Mistake, and being so Convinc'd, that which before was a Sin of Ignorance, will appear of much more heinous Nature, as in Truth it is, and call for a very Particular and Deep Repentance ; which if your Lordship sincerely Exercise upon the Sight of your ERROR, by a Penitent Acknowledgment of it to God and Men, You will not only obtain Forgiveness of God, but prevent a mighty *Scandal to the Reform'd Religion*. I am very loth to give your Lordship any Distquiet in the Distress You are in, which I commiserate from my Heart, but am much more Concern'd that you do not leave the World in a DELUSION AND FALSE PEACE , to the hindrance of your Eternal Happiness. I heartily pray for You , and Beseech your Lordship to Believe that I am with the Greatest Sincerity and Compassion in the World,

My Lord,

Your Lordship's most faithful and afflicted Servant,

J. Tillotson,
Bishop

Bishop Stillingfleet.

It hath bin said that We had nothing Peculiar to Our Church but Our Doctrine of NON-RESISTANCE, and much good may it do Us. Our Church doth not only Teach the strictest Principles of Loyalty, as Her Own Doctrine, but, which is far more Effectual, as the Doctrine of Christ, and his Apostles, and of the Primitive Church.

I come to the Particular Examination of the Difficulties which relate to the Present Oaths, [to K. W. and Q. M] and because We are Charg'd with Apostacy from the Principles of the Church of England, and that is made the main Ground of the Design'd Separation, I would fain know what this Charge is Built upon, with respect to the Oaths, for that is All We are concern'd in. If any Particular Persons have Advanc'd New Hypotheses of Government contrary to the Sense of Our Church, let them Answer for Themselves. The Case of the Oaths is quite of another Nature. Here is no Renouncing the Doctrine of Passive Obedience, or Asserting the Lawfulness of Resistance.

Dr. Sherlock.

Bishop Overal's Convocation-Book, which is lately publish'd, the principal Design of which is to assert the irresistible Authority of Sovereign Princes, does assert this, That all settled Governments, whatever their beginnings were, have God's Authority, and must be obey'd. For those wise Men, who late in that Convocation, plainly saw the necessary connexion between NON-RESISTANCE, and OBEDIENCE to the present Powers; both which were equally resolv'd into the Authority of God, in removing Kings, and setting up Kings. So that Obedience and Allegiance to the present Powers, when they are once well settled among us, is so far from being a renouncing of the Doctrine of NON-RESISTANCE and PASSIVE OBEDIENCE, that those who refuse to comply, must renounce the only Principle whereon that Doctrine is reasonably founded, and consequently renounce the Doctrine it self.

A Vindication of the Answer to some Papers concerning the Unity and Authority of the Catholic Church, said to be written by Bishop Stillingfleet, p. 89. Printed at London, 1687.

A Discourse concerning the Unreasonableness of a New Separation. Printed at London by R. Chiswell. 1689. p. 8.

Bishop Beveridge.

Private Thoughts upon Religion. p. 247, 249, 250. London, 1709. Octavo.

N. B. This Book was published by Her Majesties Royal License, Countersign'd by the Right Honourable the Earl of Sunderland, 1709.

Execute his Laws in such a Part of his Dominions.

Suppose a Prince be never so Wicked, and never so Negligent in his Duty of Protecting Me, it doth not follow that I must Neglect Mine of Obeying him.

In case of any Seeming, or Real Default, or Defect, tho' I do not think it a Subject's Duty to Judge, or Censure a Sovereign's Actions, I am to be more earnest in my Prayers, and Intercessions for Him; but upon No Account, to Fight, or Rebel against him.

Dr. Thomas Tenison, present Lord Archbishop of Canterbury.

The Creed of Mr. Hobbes, Examind. Printed at London 1670. p. 158.

Ibid. p. 160, 161.

There is no Tye so strong as That of Religion, which ETERNALLY Bindeth a Conscientious Subject in Allegiance to His Sovereign.

Wo to all the Princes upon Earth, if this Doctrine [of RESISTANCE] be True, and becometh Popular: if the Multitude believe this, the Prince not Arm'd with the Scales of the Leviathan, that is, with Irresistible Power, can never be Safe from the Spears, and Barbed Irons, which their Ambition, and presumed Interest will provide, and their Malice will sharpen, and their passionate Violence throw against him: If the Beast We speak of come but to know its Own Strength, it will never be Manag'd. Wherefore such as Own these Pernicious Doctrines, Destructive to All Societies of Men, may be said to have Wolves heads, as the Laws of old were wont to speak concerning Excommunicated Persons; and are like those Ravenous Beasts, so far from deserving Our Love and Care, that They ought to be Destroy'd at the Common Charge.

His Grace, the present Archbishop of Canterbury, being appointed by the King to Attend the Late Duke of Monmouth before His Execution, to Prepare Him for His Death, together with the Lords the Bishops of Ely, and Bath and Wells, and Dr. Hooper Assistants, They all earnestly press'd him to the very last upon the Scaffold to make a Particular Confession of His Crime, and to Acknowledge himself Guilty of Rebellion against his Lawful Prince by Invading his Kingdom: And upon His saying that He Died a Protestant of the Church of England, They Reply'd, *My Lord, if You be of the Church of England, You must acknowledge the Doctrine of NON-RESISTANCE to be True.* Which Publick Satisfaction They Declar'd to be a Necessary Part of his Repentance; and that They could not Pray for Him, with that Cheerfulness and Encouragement they should, without This particular Acknowledgment and Detestation of His Rebellion.

An Account of what passed at the Execution of the late Duke of Monmouth, 1685.
London, Printed for R. Horne, J. Baker, B. Tooke, 1685.

Sign'd by

Francis Ely, Thomas Tenison,
Thomas Bath and Wells, George Hooper.

William Gostlin, ² Sheriffs.
Peter Vandeput,

Dr. John Sharp, present Lord Archbbishop of York.

In case it ever happen that We cannot with a Safe Conscience Obey [the Supreme Civil Governors] there We are patiently to Suffer the Penalties of Our Disobedience: but by no Means either to Affront their Persons, or to Disturb their Government, by Raising, or Partaking, in any Tumult, or Insurrections or Rebellion.

That there is such a Submission due from All Subjects to *Ibid. p. 19.*, the Supreme Authority of the Place where They Live, as to shall tye up Their hands from Opposing, or Resisting it by Force, is evident from the very Nature and Ends of Political Society. And I dare say there is not that Country upon Earth, let the Form of their Government be what it will, (Absolute Monarchy, Legal Monarchy, Aristocracy, or Commonwealth) where this is not a Part of the Constitution. Subjects must Obey PASSIVELY, where They cannot Obey ACTIVELY: Otherwise the Government would be Precarious, and the Publick Peace at the Mercy of every Male-content, and a Door would be set open to All the Insurrections, Rebellions, and Treasons in the World. Nor is this only a State-Doctrine, but the Doctrine also of Jesus Christ, and that a Necessary, and Indispensible one too; as sufficiently

A Sermon preach'd before the Lords on the 30th of January, 1700.
Printed at London. p. 13.

ciently appears from those Famous words of St. Paul, Rom. 13. 1, 2. which are so Plain, that they need no Comment. So that so long as This Text stands in Our Bibles, the Doctrine of NON-RESISTANCE, or PASSIVE OBEDIENCE must be of Obligation to All Christians.

Dr. William Lloyd, present Lord Bishop of Worcester:

Bishop of St. Asaph (now Bishop of Worcester) Sermon preach'd before the Queen at Whitehall, May 29. 1692. Published by Her Majesty's Command. Printed at London.

" They (the Papists in K. James's Reign) had brought things to that pass, that Our Laws signified nothing but what they pleas'd; Our Religion was held at the Courtesy of Them that were the Bloody Enemies of it. Our Obedience was made Use of as a perfect Snare to Us; WE MUST NOT RESIST, that Our Religion wou'd not Allow. — It was God that Infatuated Our Oppressors, to Join the Injuries of a People that could not Lawfully RESIST, with those of a PRINCE that could not Lawfully pass them by without RESISTANCE.

Dr. Thomas Sprat, present Lord Bishop of Rochester.

A Sermon preach'd before the Artillery-Company printed at London, p. 250.

Put up thy Sword, says our Saviour to St. Peter, Submit with Patience. Oppose not Authority. Do not Thou break the Laws of Thy Country, though for Kindness and Love of Me. Put up thy Sword. He that uses the Sword Unlawfully, tho' on a Pretence never so Pious, shall Perish by the Sword; shall either be Destroy'd by it here, or Punish'd hereafter by God himself for having so Us'd it.

Wherefore We are not to Conclude that Our Blessed Lord by this Check given to St. Peter did absolutely Prohibit all manner of using the Sword among Christians, but only that He taught Us the Great Duty of Christian Submission. For if St. Peter was, then certainly All other Christian Subjects are, forbidden to Unsheathe their Swords against their Lawful Sovereign, or His Ministers, as they are Commission'd by Him, though they do it on a Pretext so Spiritual, as the Cause of Christ himself.

Though the Primitive Christians could not be induc'd by Fear or Favour to rank their Princes equal with God, yet they preserv'd them in the next place: Tho' they would never Worship them as Gods upon Earth, yet they religiously Obey'd them as God's Deputies and Representatives. They judg'd those who Rebell'd against Them Worthy of Death, as if they had actually Rebell'd against God himself. What else means St. Paul, when in so many words He Declares, that whosoever Resisteth the Power, resisteth the Ordinance of God, and they that Resist shall receive

Ibid. 273,
274.

receive to themselves Damnation ? Rom. 13. 2. Out of all doubt He there speaks of the Temporal Power, and of Eternal Damnation to ensue upon RESISTING it. Than which what more grievous Punishment could have been inflicted, had They immediately Resisted God himself ?

Recollect the time when this was so Positively Pronounc'd by St. Paul. It must have bin written under the Reign of Claudius, or Nero. So that it is evident All that RESISTED then were, without Repentance, in a Damnable State. Can there be then ANY Colour so Specious, ANY CAUSE so Just, in which instead of Damnation, a Christian Subject may justly expect to Receive to himself Salvation, on the Account of RESISTING ?

Dr. Gilbert Burnet, present Lord Bishop of Sarum.

These Words of St. Paul [in the 13th to the Romans] being at first Address'd to the Romans, so also Design'd by the Holy Ghost, to be a Part of the Rule of All Christians, do prove, that WHOEVER HATH THE SUPREME POWER is to be SUBMITTED TO, and NEVER RESISTED.

It is Objected that the Reason St Paul gives for Submission to *Ibid. p. 41.* Superior Rulers, is because they are the Ministers of God for *p. 42.* Good. If then they Swerve from this, they Forsake the End for which they were Rais'd up, and so fall from Their Power and Right to Our Obedience.

Answ. What is Alledg'd Proves indeed that the Sovereign is a Minister of God for Good, so that He Corrupts his Power grossly when He pursues not That Design; but in That He is Only ACCOUNTABLE to God whose Minister He is. And this must hold good, except You give Us good Ground to Believe that God hath given Authority to the Subjects to call him to Accoune for his Trust; but if That be not made appear, then He must be Left to God who did Impower him, and therefore can Only COERCE him. — And according to other Principles, the Magistrate's Authority shall be so Enervated, that he shall be no more able to serve those Designs for which God hath vested him with Power; every one being thus taught to shake off his Yoke, when They think He Acts in prejudice of Religion. And here I shall add one thing which all Casuists hold a safe Rule in Matters that are Doubtful, that We ought to follow that Side of the Doubt which is freest of Hazard; here then Damnation is at least the Seeming Hazard of RESISTANCE; therefore except upon as Clear Evidence You prove the Danger of ABSOLUTE SUBMISSION to be of the same Nature, that it may Balance the Other, then ABSOLUTE SUBMISSION as being the Securest is to be Followed.

Blessed be God Our Church HATES, and CONDEMN'S This Doctrine

A Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland. Printed at Glasgow, 1673. p. 41.

Subjection [of RESISTANCE] from what hand soever it comes, for Conscience sake Asserted in a Sermon preach'd at Covent-Garden Church. p. 30. Printed at Lond. 1689.

Doctrine [of RESISTANCE] from what hand soever it comes, and hath Establish'd the Rights, and Authority of Princes on sure, and unalterable Foundations, enjoining an ENTIRE OBEDIENCE to all the Lawful Commands of Authority, and an ABSOLUTE SUBMISSION to THAT SUPREAME POWER God hath put in Our SOVEREIGN's Hands. This Doctrine We justly GLORY in, and if any that had their Baptism, and Education in Our Church have turn'd RENEGADES from This, they prov'd no Less Enemies to the Church her Self, than to the Civil Authority. So that their Apostacy leaves no Blame on our Church, which GLORIES in nothing more than in a well-temper'd Reformation from the Later Corruptions which the Dark Ages brought into the Pure, and Primitive Doctrines which Our Saviour, and his Apostles taught, and the First Christians Retain'd, and practis'd for many Ages.

A Sermon on Patience and Submission to Authority, preach'd at Guild-Hall, 1684 Printed at London, P. 19.

Ibid. P. 20,

21.

Dr. John Moore, present Lord Bishop of Ely.

The Patient Christian cannot but Condemn those, who under the Pretence of Defending their Rights, or Religion, RESIST LAWFUL AUTHORITY. It being a BLASPHEMY against the Divine Wisdom, and Power, to suppose God can ever stand in need of Our Sins to bring to pass his most Glorious Designs. He then in whom this Virtue of Patience dwells, keeps a due Regard to the Commands laid upon him to Submit himself to the Supreme Powers, and he dares not Lift up his hand against the Lord's Anointed, or Levy War upon the most plausible Account WHATSOEVER; nay to Him it cannot but seem a Wonder that the DOCTRINE OF RESISTANCE should have gone down so Glibly with Any who have Read the New Testament, and are Baptiz'd into the Christian Faith.

There is an Universal and Absolute Command in Holy Scripture laid upon all Christians to be Subject to the Supream Power in ALL CASES. Now nothing is plainer than that if We be requir'd to be SUBJECT in ALL CASES, RESISTANCE in ANY will be Sinful. Let every Soul be Subject to the Higher Power, to which Christian Precept there is NO EXCEPTION to be foun'd for ANY PERSON, in ANY INSTANCE from one end of the Christian Institution to the other.— Subjection is a Duty, than which there hardly is any oftner repeated in the Christian Law, so as we cannot plead Ignorance of it; it is press'd with such Evidence of Reason, that cuts off all pretences of Evading it; it is set down in such plain, easy, and full Expressions, as that there can be no Colour to doubt about the Right Understanding of it. The Holy Scripture gives Permission no more to the People COLLECTED into ONE BODY to Rebel, than it does to each of them, by himself SINGLY consider'd. Every Christian in ALL CIRCUMSTANCES is requir'd to CONFORM to the Laws of the SUPREME AUTHORITY, if they have no Repugnancy to God's Laws, and to Suffer patiently where Obedience would be a Sin.

Dr. George

*Dr. George Hooper, present Lord Bishop of Bath
and Wells.*

Is not [the King] the *Vice-Gerent of God*? Wherever therefore His *Sovereign* the Almighty has not Prevented him by any Precedent Commands, there He has *Right* and *Liberty* to put forth *His*; in these cases to expect an ACTIVE cheerful *Obedience*, and that We should in NO CASE, and for NO REASON RESIST.

The *Church* of which we have the Blessing to be Members, where *Ibid. p. 19.* She can't *Obey*, is ready to *Endure*, expecting her Reward in Heaven. Not ignorant how much She suffers NOW from the Contradiction of *DISLOYAL MEN* for the *Truth* of This *Doctrine*, and how much for its Meekness she stands Expos'd to Future Persecution.



Dr. William Wake, present Lord Bishop of Lincoln.

If neither the *Malice* of the *Jews*, nor the *Innocence* of our *Lord*; if neither the *Truth* of Our *Religion* persecuted in its *Founder*, nor the apparent Marks of *Malice*, and *Envy*, of *Violence*, and *Oppression*; which appear'd in the whole Course of Their Prosecution of *Him*; were Sufficient to Warrant St. Peter to draw the *Sword* in his Defence, against the *Legal Authority*, by which They Acted; We must conclude, that neither will any of these *Pre-rencies* suffice to *Justify* any other *Christians* in the like *Circumstances* now: But if it shall please God at any time to Permit this *Lawful Powers* to be agasnst Us, and make them that *Hate Us Rule over Us*; We must follow the Example of Our *Blessed Master*, and Submit patiently to their *Authority*, and not with this *warm Apostle*, *take the Sword against Those, to whom God haib committed the Power of the Sword.* — Wherever that *Supreme Power* and *Authority* is Lodg'd, or in whomsoever it Resides, We are Bound to pay either an ACTIVE or PASSIVE *Obedience*, must either DO what it *REQUIRES*, or SUFFER what it *INFILCTS*. This is without Controversy a STANDING DOCTRINE of CHRISTIANITY, and has been Confirm'd by the PRACTICE of the BEST CARISTIANS in All Ages of the Church.

And here I cannot follow either a Plainer or Surer Guide; than *Our Laws* themselves; which speak not only with *Authority*, but *Approbation* too; and tell Us in effect what the *SENSE* of the *WAOLE NATION* is, or at least *OUGHT* to be both of *Them* and their Proceedings, who notwithstanding so plain an *Admonition* not only took the *Sword*, but cut off with it that *Royal Person*, who *Alone* had the *Rigbtful Power* of it. The

*A Sermon Preach'd before the King at White-hall, on Nov. 5. 1681.
Printed at London. p. 11.*

*A Sermon Preach'd before the House of Lords,
on the 10th of Jan. 1708.
Printed at London. p. 15, 16, 17.*

FACT itself they call an *Horrid Execrable, Detestable Murder, an Impious Fact, an Unparaleld Treason*: The COURT which Decreed it a *Traiterous Assembly, a prodigious and unheard of Tribunal*. The PERSONS who thus unwarrantably *Drew the Sword* against *Our Sovereign*, they Brand as a parcel of *Wretched Men, Desperately Wicked, Harden'd in their Impiety*. And Lastly, as to the PRINCIPLES upon which they proceeded, the same Laws Declare, that by the *Undoubted*, and FUNDAMENTAL LAWS of *This Kingdom*, neither the PEERS of *this Realm, nor the COMMONS, nor BOTH together*; IN PARLIAMENT, or OUT of PARLIAMENT, COLLECTIVELY, or REPRESENTATIVELY, nor *Any OTHER PERSONS whatsoever, ever HAD, HAVE, HATH or OUGHT to HAVE any COERCIVE POWER over the PERSONS of the KINGS of this Realm.*

Dr. Offspring Blackhall, present Lord Bishop of Exeter.

A Sermon Preach'd before the Queen on Her Majesty's Accession to the Throne. p. 14, 14.

Tho' the Laws of our Earthly Governors should in some Instances be contrary to the Divine Laws (upon which Supposition the Magistrate do's certainly Exceed the Bounds of his Commission) yet this doth not void their Authority, they are

the Ministers of God for all this; or else there were None that were so, there were None that could be call'd so when the Apostle writ this Epistle, and there is a Duty lying on Subjects even in this Case, viz., not to Oppose, nor to Resist the Eower, but Quietly and Patiently to suffer the Penalty of those Laws, which they can't without sinning against God yield an Active Obedience to.

Dr. William Fleetwood, present Lord Bishop of St. Asaph.

A Sermon Preach'd on the 30th of Jan. before the Lord Mayor. 1699. p. 18.

It is plain that a Government can't possibly subsist for any Time where ANY KIND of VIOLENCE is allow'd against the MAGISTRATE. Government is at an end where RULERS are Expos'd to POPULAR ASSAULTS.

Dr. William Nicholson, present Lord Bishop of Carlisle.

A Sermon Preach'd before the House of Peers, Jan. 30. 1702. p. 31.

Our Foundations 'tis to be hoped, are not shaken by the Weight of those many Great and Extraordinary Revolutions that have pass'd upon Us. The All-wise Providence of God, has frequently, of late, (and as some of us always thought, very graciously) exchanged our Governours: But if We ungratefully ALTER Our Notions of the DIVINE RIGHT of Government, and throw off Our ANCIENT and PRIMITIVE RULES of OBEDIENCE, We shall make an unworthy Return for the Mercies we have received.

Dr. Tho. Manningham, present Ld. Bishop of Chichester.

A Solemn Humiliation for the Murder of King Charles the First. p. 20.

Now, the Essential Properties of Sovereign Power, the Fundamental Laws of the English Monarchy,

thy, the unalterable Right of Succession in this Hereditary Kingdom, and the Just Privileges of the Christian Church, have been so clearly stated by wise and able Heads, that they have left no room for *Cavil*, no *Plea* for *Ignorance*, and no *Pardon* for a *Malicious Opposition*: More especially the Unlawfulness of RESISTANCE in ANY CASE, and upon any PRETENCE whatsoever, either Popish, or Fanatick, has been so strongly Asserted, and so fully Evine'd through all the *Scripures* of the Old and New Testament, thro' the *Histories*, *Examples*, and *Apologies*, of the Primitive Times, by *Unanswerable positive Reasons*, by a Removal of all imaginable Objections, and by the Conviction of former, and Late Experience, that no Man for the future, can be a Rebel in this Nation, without being either an *Hypocrite*, or an *Atheist*.

" Let no Seditious Antimonarchical Principles
" be so much as Nam'd among us, as becometh
" Good Subjects, and Good Christians. Let no
" New Doctrines be Advanc'd, nor any Old Ones
" be Reviv'd, whereby to Lessen the Security of
" the Crown under the Specious Pretence of Main-
" taining the Rights and Liberties of the People.

Sept. 27. 1704. N. B. Dr. Eyre is thank'd for the EXCELLENT Sermon by him Preach'd before the House.

" This is the True Foundation of that Common Axiom, *The King can do no Wrong*, because there is no Right, nor Remedy against his Royal Person.

" It was Declarative of Our Original Constitution that Our Dr. Ken-
" Legislature upon Occasion of this Day would have it Express'd, next Ser-
" mon, *Ibid.* That by the Undoubted and Fundamental Laws of the Kingdom, mon,
" neither the Peers of this Realm, nor the Commons, nor both together in Parliament, or out of Parliament, nor the People Collectively, or Representatively, nor any other Persons whatsoever ever bad, or ought to have any Coercive Power over the Persons of the Kings of this Realm.

" Let the surprizing Wickedness of this Day raise in Us a Dr. Pel-
" just Detestation of those Pernicious Doctrines which made way ling in *him* for it; That of the Lawfulness of Rebellion in particular, which Sermon the Scriptures Represent to be as the Sin of Witchcraft, a kind of Combination with the Infernal Powers of Darkness, howefer the H. ever PALLIATED or DEFENDED of late, I had almost said made a NECESSARY DUTY.

" The Civil Laws of a Country, are of the Nature of Articles of Agreement between the Rulers and the Subjects; laun's Sermon Duty, and Obedience is secur'd on One hand, and on the Other *mon before Protection in Civil Rights*; if the Subject breaks His part of the the House Covenant, (as I may call it) His Punishment is at hand; and if the Supreme Power breaks His, his Punishment is no less certain, tho' more Remote. For he is Guilty before God, who is His Ruler, tha' it is impossible he should be Accountable for it in his Own Dominions, for that would infer a Power Superior to the Supreme, which is a flat Contradiction.

Dr. Eyre's Serm. preach'd before the H. of Commons, Jan. 30. 1707-8. In the Margin overagainst this Passage, is this Reference, See Mr. Hoadley's Sermon before my Lord Mayor

Dr. Kennet in a Sermon preach'd before the House of Commons. Jan. 30. 1705-6.

Jan. 1708.

Dr. De-

mon before

the House

of Commons

Jan. 30.

1702-3.

COL:

COLLECTIONS OF PASSAGES Referr'd to in the ANSWER TO THE THIRD ARTICLE.

In the Answer to the Third Article it is said,

TH E said Henry Sacheverell denies that He hath either asserted, or suggested the Church of England to be in a Condition of great Peril, and Adversity under Her Majesty's Administration; but he doth freely acknowledge that He hath in his Sermon suggested that when National Sins are ripen'd to a full Maturity to call down Vengeance from Providence on a CHURCH and KINGDOM debauch'd in Principles, and corrupt in Manners, and instead of true Faith, Discipline, and Worship, given over to all Licentiousness both in Opinion and Practice,—then We (that is evidently, all the Members of a CHURCH or KINGDOM) are in Danger under such deplorable Circumstances.

And

And in the Answer to the same Article it is farther said, *As the Vote of Both Houses made four Years ago, did concern those only who did then insinuate the Church of England to be in Danger under Her Majesty's Administration; so it cannot, He presumes, affect those who do now suggest the Christian Faith, which is the Foundation upon which every Christian Church stands, to be Endanger'd, by those Atheistical and Irreligious Principles, which are daily from the Press Propagated amongst Us, notwithstanding the Provision made by the said Act for Suppressing Blasphemy and Prophaneness.* So that the said Henry Sacheverell thinks that he might with Truth affirm (as he did in his Sermon Preach'd at Derby) that there never were such Outrageous Blasphemies against God and All Religion, Natural, as well as Reveal'd, Vented Publickly with Impunity in any Christian Church, or Kingdom, in the whole World, as at present in Our Own. Of which Assertion the said Henry Sacheverell is ready to produce Undeniable and ample Proofs.

Blasphemy, Irreligion, and Heresy.

The second pretender to Infallibility is the Bible: and that I admit too, so soon as 'tis agreed which Chapter and Verse is God's Word, and which not, and why — For as for some Verses and Clauses in the holy Bible, the very Penmen thereof did not sometimes know very well whether the same were the Dictates of the Spirit of God, or no — Sometimes they write — Thus saith the Lord — And not I, but the Lord commands, so and sa: and then again in a Qualm or Quandary, modestly pretend to guessing, I think also, says St. Paul, that I have the Spirit of God.

For Sabbathising. The Sabbath, oh the Sabbath — call'd *Ibid.* by the cunning Priest-craft, not by the holy Scripture, the Lord's Day, to recommend it the better to the unthinking Mob — of all the other seven Days the Priest's best Market-day to put off his Wares, and turn them into Money.

Family Duties are the next plausible piece of Priest-craft-Divinity, I mean Praying with the Family, (not that I condemn it) tho' our Blessed Saviour seems to condemn it by his Practice and Preaching.

Saying Grace, an universally cry'd up piece of Divinity, Superstition, or Priest-craft; for we never read that Christ or his Apostles said Grace either before Meat, or after Meat.

p. 50. King Saul found to his Cost, that he had better have displeased all *Israel* than *Samuel* the good High-Priest, and had better have rent the Cloaths off from his own Back, than have rent *Samuel's Cassock* — it fretted the good Old Gentleman, and in a Passion he said, *God hath rent from thee the Kingdom also, and hath given it to thy Neighbour that is better than thou.*

p. 51. Then the Lord answer'd, *Take an Heifer with thee and say, I am come to do Sacrifice to the Lord;* The Policy of Heaven, we see, jumps with our late Priest-craft in this, to make Religion the common covert to hide a Plot.

p. 52, 53. His Kingdom which was given to *David*, because he was a Man after God's own Heart, (not in Holiness, that is not meant; for besides his Adultery and Murder, his many other Sins, as cursing his Enemies to the Pit of Hell is unaccountable) but after God's own Heart is an Hebraism, and in English signifies as much as a Man for my turn, he will kill and slay as the Priest directs, by Orders received from Heaven; he will fulfil all my Will, saith the High-Priest.

Essays.
Part 2.
p. 4. I can by no means perceive that this Commission to Teach, Baptize, Excommunicate, or Absolve, does properly or more appertain to a Grey-Fryer, or any Black-coat, more than to a Grey-coat, or Lay-man.

p. 14. Speaking of the Consecration of Churches: To say, the Use (being for God's Service) sanctifies it: so may a Meeting-house, a Tabernacle, or my Dining-room be consecrated, when we Pray and Preach there, or say Grace there *pro hac vice*; and *vice versa*, it is unconsecrated, when Dinner-time comes, or the Punch-Bowl.

Observator, from Aug. 7. to Aug. 10. 1704. Vol. 5. Numb. 42. Rights of the Church. p. 165. He skips from the Green Boughs of Nature to the dry Branches of Revelation.

Speaking of the Passover and the Lord's Supper — At the close of the Supper, the great Meal

with them, the Master of the Feast distributed among his Guests small pieces of Bread; and having first drank of the Grace-Cup, deli-

ver'd it to be handed about. — To which Christ, who instituted no new Rites, super-added the Remembrance of his Sufferings; and directs his Disciples, as often as they did this, that is, celebrate such Festivals, and close them with the Post-cenium, to commemorate Him after this manner.

Ib. p. 108. Does not every one, as well as the Minister, equally apply the Bread and Wine to the same holy and spiritual Use, in commemorating the Benefits receiv'd by our Saviour, and in offering up the same Prayers, and desiring the same Blessings? and whoever does this with a due application of Mind, rightly consecrates the Elements to himself; any thing farther than this may rather be call'd Conjuration than Consecration.

Blount's *Oracles of Reason*. son. Pref. p. 3. Reason is able to furnish us with enough to make us happy, and that is as much as we need care for.

Speaking of our Saviour's Entry into Jerusalem.— When He *Ib. p. 108.* made his Cavalcade upon an *Asinego*, they extoll'd Him as the Descendant of King *David*; but his untimely Apprehension and Death, together with his Neglect to improve the Inclination of the People to make Him King, did allay the Affections of the Jews towards Him.

The 7th Chapter of the 2d Book of Dr. Burnet's *Acabaologia Philosophica*, is one entire Ridicule upon the Mosaick History of Paradise, and the Fall of Man, and among many other Scoffs, and Reflections upon the Veracity of *Moses*, and the Justice of God, He has these Words, *Id utiq; videtur gravissimum, & asper- rimum in hac Narratione, quod Gentem humanam plexisse, imo perdidisse dicatur Deus ob rem exiguum, & feminilis Ingenii levitate perpetratam.* This seems most hard and harsh in this Narration, that God is said to have punish'd, nay to have ruin'd Mankind for a Crime of a trifling Nature, and committed by the Levity of a Woman's Fancy.

Indeed, “ Since the Gospel Simplicity hath
“ been worn off, the Priests of all Churches have
“ agreed, 1st, That'tis necessary for all Christians
“ to Communicate at the Lord's Table.
“ 2. That this Sacrament cannot be rightly ad-
“ ministred without the Assistance of a Priest,
“ who must Consecrate the Elements. No wonder then that so
“ great a Noise hath been made concerning this Sacred Com-
“ memorative Repast. That Christian Communion which you
“ read of, as practis'd in the Apostles Days, was nothing else
“ but a Religious Conversation of Christians one among another. 'Twas for Society-sake they went from House to House,
“ that they Eat and Drank together frequently. — Now
“ 'tis plain, that this sort of Religious Conversation may be
“ kept up among Christians, without either Priest, or Altar,
“ or any set form of Prayer, or Praise. And what if you should
“ farther consider, if there be any part of this Primitive
“ Church-Communion that might not have been perform'd by
“ a Woman as well as a Man — When the Primitive
“ Christians met together to break Bread, from House to
“ House, had any of the Women crav'd a Blessing on that
“ Bread, we have no reason to doubt but that God would
“ have heard her Prayer.

Speaking of God's acting for his own Glory, and punishing Men for Doubting of his Existence, He has these Words; Is the doing good for Glory's sake so divine a thing? Is it not diviner to do good, even where it may be thought inglorious, even to the ingrateful, and those who are insensible of the good they receive? 59. How comes it then, that what is so Divine in us should lose its Character in the Divine Being? And that, according as the Deity is represented to us, He should more resemble the weak, womanish, and impotent part of our Nature, than the generous, manly, and divine?

The Principle of the Protestant Reformation explained. Lond. Edit. with other Tracts. p. 191, 192, 193.

Ibid. p. 60. Upon the same Subject. One would think it were easy to understand, that Provocation, and Offence, Anger, Revenge, Jealousy in point of Honour, or Power, Love of Fame, Glory, and the like, belong only to limited Beings, and are excluded a Being which is perfect and universal.

Ibid. p. 61. Speaking of God, and the little reason we have for the Fear of Him, He says, It is Malice only, and not Goodness, that can make us afraid.

Ibid. p. 63. For no body trembles to think that there should be no God, but that there should be one.

Ibid. p. 69. I am not Divine good enough to resolve what Spirit that was which prov'd so catching among the ancient Prophets, that even the prophane *saul* was taken by it.

A brief, but clear Confutation of the Doctrine of the Trinity, p. 9. The Divinity attributed to the Son and Holy Ghost, is unscriptural and Idolatrous.

Ibid. p. 10. This one Fundamental false Principle, as well with *Jews* and *Turks*, as *Heathens*, has done more Mischief to Christianity than all our other Errors besides.

Ibid. p. 11. For my part, I declare I shall never more admire at the Absurdity either of *Papists*, *Turks*, or *Heathens*; be they as gross as they will, I am sure they will never be able to exceed this Doctrine.

Ibid. p. 14. To be short, Trinitarianism is Polytheism, and Idolatry; if there be any such thing in Nature.

Ibid. p. 14. Rev. 17. 5. And upon her Forehead was a Name written, Mystery, Babylon the great, the Mother of Harlots, and the Abominations of the Earth. And to what, I pray, in Popery can that Word Mystery there so properly relate as to the Trinity?

Brief Notes on the Creed of Athanasius. p. 17. A Belief in these Points [The Trinity and Incarnation] is in no degree Necessary, much less necessary before all things.

Ibid. p. 7. And now I appeal to all Men that have any Freedom of Judgment remaining; Whether this Creed is fit to be retain'd in any Christian, much less Protestant, and Reform'd Church? Since it subverts the Foundations, not only of Christianity, but of all Religion, that is to say, Reason and Revelation.

An Account of the Growth of Deism. p. 17. Many Doctrines are made necessary to Salvation, which 'tis impossible to Believe, because They are in their Nature Absurdities.

To what end could an Unintelligible Doctrine be Reveald, not to Instruct, but to Puzzle and Amuse?

One of my Old Acquaintance always thought the Moral part of the Bible very good, but then He also thought that by the Strength of his own Reason, he could have written as good a Moral himself?

Ib. p. 24, 25. If You look over the State of Religion, as it standeth in Christendom, there is no Church whatsoever which will accept You as a Member of its Communion, but upon some particular Terms of Belief/or Practice, which Christ never appointed and

and it may be such as an honest and wise Christian cannot consent to. — It looks like a Trick in All Churches to take away the Use of Men's Reason, that they may render us Vassals and Slaves to all their Dictates and Commands. But what greater Slavery than to force on Men a Belief of such things as Necessary to Salvation, of which 'tis not possible to form any Idea? Tho' I am satisfy'd there is no such thing as a Change of Bread into the Flesh of Christ, yet I can form an Idea that such a thing may be; but I can frame to my self no Idea of what Your Church teacheth in the Sacrament, That the Body and Blood of Christ are verily and indeed taken and recey'd of the Faithful: And when I ask how can this be understood by a Protestant, who believeth that there is no other Body but that of Bread? I am told that the Church means it in a Spiritual Sense. Now I have try'd, and find it impossible for Me to form to my self an Idea of a Body verily and indeed in a Spiritual Sense.

Your Church will require Me to believe other Absurdities *Ib. p. 25.* as bad as these; as that Kings and Bishops have a Divine Right to that Power which they Exercise over Us; whereas with my own Eyes, I saw Our Great and Gracious King accept the Crown of *England* as the Gift of the People. And I see as plainly that Bishops are an Order of Men of their Own (not of Christ's) making.

I can find no Footstepts of any Jurisdiction given to the *Ib. p. 26.* Twelve [Apostles] over the Seventy [Disciples] or indeed over any body else.

Speaking of the Rules preserv'd by God himself for Sacrifices in The Author of the Old Testament, stiles them, " Strange and puzzling Methods of of the History Religious Ceremonies and Mysteries, good for nothing but to *Story of Religion. p.* confound and distract the Minds of Men.

And his Definition of Creeds (of all Creeds, without excepting 310. even that call'd the Apostles) is, That they are in very Deed *Ib. p. 312.* the Spiritual Revenges of Dissenting Parties one upon another.

God told *Adam*, that if He did eat He should die; the Devil Asgil's told *Eve*, that they might eat and not die, And these were Arguments, the first Words spoken to Man by God, or the Devil; upon the *p. 36.* Truth or Falshood whereof, the very Beings of them both were to depend for ever: for which ever of them could maintain the Truth of his word against the Other, He must have been God, and the other the Devil. And therefore God having turn'd the Lye upon the Devil, He is from thence call'd a Liar from the Beginning, and the Father of it, and will never be believ'd again for ever. God could not have dispense'd with his Word, without complementing the Devil with his Godhead.

What is it that You do, or would believe of Christ, or in *Ibid. p. 82.* Christ? Answ. Why, We believe him for our Saviour Save you! from what? Why, from our Sins. Why, what hurt will Sin do you? Why, it will Kill us. How do you know? Why, the Law of God saith so. *In the Day thou eatest thereof thou shalt Die.* Why, but then will not this Saviour save You from this Law, and from this Death? No, he'll save us from Sin.

Why,

Why, then it seems You have got a Pardon for Horse-stealing with a *Non-Obstante* to be Hang'd. Do but see now what Jeſt You have made of Your Faith. And yet I defy the Order of Priesthood to form a better Creed than this, without admitting the Truth of my Argument, that this long poſſeſſion of Death over Man is a poſſeſſion againſt right.

Ibid. p. 97. Behold ye *Despifers and Wonder!* Wonder at what? Wonder to see Paradise loſt with the Tree of Life in the midſt of it! Wonder and Curse at *Adam* for an Original Fact, who in the length of one Day never ſo muſh as thought to put forth his Hand for him, and us, and pull and Eat, and Live for ever. Wonder at, and Damn your ſelves for Fools of the *Last Impreſſion*, that in the ſpace of 1700 Years, never ſo muſh as thought to put forth Our Hands every one for himſelf, and Seal and Execute the Covenant of Eternal Life, and Live for ever.

Ibid. p. 98. To be even with the World at once, He that wonders at my Faith, I wonder at his Unbelief. And ſtare at Me as long as You will, I am ſure that neither my Physicians, Sins, nor Misfortunes, can make Me look ſo unlikely to be Translated, as my Redeemer was to be hang'd.

Mr. Clendon's Treatise of the Word Person. Printed at London for John Walthoe, 1710. Ep. Ded. p. 9.

N. B. This Book is Dedicated to the Lord Chancellour Cowper, and the Lord Sunderland.

Ibid. p. 38.

I do think the Queen's Maſteſty with reſpect to her Three Kingdoms, to be a moſt apposite Emblem of the Personal Triplicity in the Divine Unity. She is in each reſpect a Particular Person, and yet in every reſpect, ſhe is One and the ſame particular Royal Eſſence.

The Doubt is what is meant by Thoſe Words [of St. Peter] *the Son of God*. Many would have it imply the Divine Nature in him, but that will appear to be a great Miſtake, and could never be intended.

Ibid. p. 42. When St. John came to end his Days at *Ephesus*, he found the Church there in great Diſturbance notwithstanding all Paul had done, and Plato's $\lambda\delta\gamma\Theta$ was pressing hard to be taken in for the *Second Person* in the *Scripture Trinity*, the Son of God. The Good Evangelist was not ſkill'd in their Philosophy, and ſo was not a Match for them.

Ibid. p. 44. The Father, the Son, or $\lambda\delta\gamma\Theta$, as You call him.

Ibid. p. 45. St. John ſhould on the ſudden in the very ſame Chapter of his Epiftle chime in with a Doctrine ſo Incoſiſtent with his Own, as this of the $\lambda\delta\gamma\Theta$ is.

Ibid. p. 46. When St. John came home to *Ephesus* He doubtleſs found their angry Diſiſions not Leſſen'd but Improv'd. Philosophy had at that time ſet up barefac'd againſt Revealation, and the $\lambda\delta\gamma\Theta$ ſtood fair for the Divine Filiation. For a Man to be the Son of God was Inphilofophic and Nonſenſe; like muſt beget its like, and the Son of God muſt be God, as He is the Son of God. But this New Sonship that Philosophy would thus introduce had ſo ſtartled the Aſiatac Brethren, because of the Neceſſary ill Conſequanſe which muſt be, viz. Another God,

that

that they apply'd to St. John (being the surviving Apostle, and the Disciple of Our Saviour's Bosom) that He would interpose with his Authority, and write somewhat to settle the Disputes among them. He, Good Man, notwithstanding his Great Age, for the Peace of the Church, undertakes to Write; and seems to begin his Gospel, where He left off in his Epistle, pursuing his Augmentation against the particular Divinity of the λόγος.

The Gospel of the Twelve Apostles, and other Writings of those Holy Men, were most of them either rejected as spurious, or Suppress'd, or otherwise Apocryphated. And those few only were allow'd of as Canonical, which were of such Notoriety, that they could not be conceal'd, and which remain to us at this Day. This was one Necessary Piece of Artifice they [i. e. the Primitive Christians] us'd.

God himself, nor any of his Attributes are Mysteries to us *Christianity not Mystery* for want of an adequate Idea: no not Eternity.

As far as any Church allows of Mysteries, so far it is Anti-*Christian*. and may with a great deal of Justice, though little ²⁰ Honour claim Kindred with the Scarlet Whore.

For to speak freely, Contradiction and Mystery are but two *p. 134.* emphatick ways of saying nothing.

Contradiction expresses nothing by a couple of Ideas that destroy one another, and Mystery expresses nothing by words that have no Ideas at all.

It will not be amiss to lay down a short Parallel of the antient *p. 156.* Heathen and new coin'd Christian Mysteries. And I shall endeavour so to do it as to make it evident they were one in Nature, however different in their Subjects.

When the Scriptures speak of one God, they mean thereby *Sermons and Essays* one Supreme God the Father only.

The Moderns call'd these Three Divine Persons but one God, *of Mr. Whiston. p. 213* and so introduced at least a new, and unscriptural, and inaccurate, if not a false way of speaking in the Church.

Errata. Page 123. Line 23, 24. To whom with the Father *p. 412.* and the Holy Ghost, read in the Holy Ghost and *Dele* Three Persons and One God.

But what Creeds and Articles of Faith can be produc'd that *The unreality* are not doubtful and disputable? That which goes under the Name *sonableness* of the Apostles not excepted. It being neither of undoubted *making Authority*, nor indisputable, or unambiguous sense in some *or imposing* Articles thereof; tho' it be generally receiv'd by Christians as *Creeds. p. 14, 15.* venerable for its Antiquity, and profess'd, or rather said by all, even those who understand not what they say when they recite it. *Priestcraft*

The most absurd, and blasphemous Doctrine of *Passive in perfect Obedience.*

If those Writings which they (the Clergy) call *An Account of the Growth of Deism, p. 25.* Holy Scriptures are of their side, I make no doubt but they are of their own inventing. And if Jesus Christ their Patron laid the Foundation of those Powers which both Papist and Protestant Clergy claim to themselves, I think the Old Romans did him right in punishing Him with the Death of a Slave.

The Church and Clergy abus'd.

Rights of the Christian Church, p. 108.

Among Christians one no more than another can be reckon'd a Priest. And the Clerk has as good a Title to the Priesthood as the Parson.

Ib. p. 47. Not only an independent Power of Excommunication, but of Ordination in the Clergy is inconsistent with the Magistrate's Right to protect the Commonwealth.

Ib. p. 104. The Scriptures nowhere make the receiving the Lord's-Supper from a Priest necessary; nay, not one Instance of the Laity's receiving it so can be produc'd from thence.

Ib. p. 237. It can belong only to the People to appoint their own Ecclesiastical Officers. — 'Tis an inherent, fundamental Right of all Communities.

Ib. p. 240. None pretend to impose a Conductor or Director on another in Temporal Affairs, but every one is left to manage 'em as he thinks best for his own Interest, as being presam'd to understand it better than another; and therefore is to chuse his own Lawyer, Physician, Brewer, Baker, &c. and by the same Reason he ought to chuse his own Spiritual Conductor.

Ib. p. 137. 'Tis absurd to imagine every Christian is not capable of such Circumstances as praying alcu'd, distributing the Bread and Wine, or (according to the present Mode) of sprinkling an Infant, and repeating a set Form of Words.

Ib. p. 402. Have they not (the Clergy) inserted this Power of theirs in an Article of the Creed, commonly call'd the Apostles, viz. *I believe the Catholick Church.*

Letter concerning Enthusiasm, p. 44. Many of our first Reformers, 'tis fear'd, were little better than Enthusiasts.

Ibid. Speaking of the Reformation; so that had not the Priests, as is usual, preferr'd the Love of Blood to all other Passions, they might in a merrier way perhaps have evaded the greatest Force of our Reforming Spirit.

This Review is wholly spent against imposing our Liturgy, Rites and Ceremonies; particularly against the Act of Uniformity; and after having question'd, whether our Fathers had a Necessity to make

those exclusive Laws, and impose as necessary their different Things acknowledg'd to be so, as Terms of Communion: He says, Nor is this all, but supposing they had, which nevertheless I do not grant; then this Address is farther press'd to Your Lordships, to examine whether that Necessity does yet continue, or no? either of which will be the same thing; for if there either was not a Necessity at the time of their enacting, or that Necessity does not yet remain, let which will happen to fall out, the Act of Uniformity imposing such and such indifferent Things as Terms of Communion, will appear scandalous to the Church, injurious to the Publick Peace, and a Grievance to the whole Nation.

Rights of the Church, p. 287. Religious Test in Civil Affairs (a thing unheard of till the times of Popery) since it is a Mark of Disgrace and Infamy, as well as a Badge of Servitude,

Left

*Left it become a new, proverbial Jest,
To be as wicked as an English Priest.*

All Mankind ought to worry High-Church as a prodigious, unsizable Monster, begot by a Priest, and nourish'd by a Tyrant, with Hands instead of Feet, and Feet instead of Hands.

You know the Church He means is High-Church, which is a Fiction, a Church of the Brain, supported by a little insignificant, trifling Number of Brainless People; and the People of *England* are no more concern'd about That Church, than about the Institutions of Government laid down in *Moor's Eutopia*, *Harington's Oceana*, or *Bacon's New Atlantis*; and all the Canons, Rites, and Ceremonies of that Church are no more to be consider'd by You, or me, than so many Ballads, or *Dock-Lane Penny Histories*:

The Universities have large Endowments, which I fancy may be better employ'd for the Publick Good than at present. Let You, and I, vote 'em useles.

Country-m. With all my Heart, Master.

I cannot but tell Him, should I publish the Matters of Fact which I am Master of, with respect to the High-flying Gentlemen of the Clergy; should I give a faithful Account of the most infamous, and scandalous Behaviour, the notorious Lives, the beastly Excesses, and the furious Treatment of their Brethren the Dissenters, which on a small Search I have been acquainted with; the inferior Clergy of his Party would appear the most wretched, provoking, abominable Crew; that ever God suffer'd to live unpunish'd, since He destroy'd *Sodom* and *Gomorrah* by Fire from Heaven.

If Words could be made Treason, one Third at least of the Inferior Clergy in *England* would be hang'd.

I again appeal to You, Gentlemen, whether, generally speaking, all over this unhappy Nation, the Clergy are not, Three Parts in Five, in a close Conjunction with the Enemis of the Church's Peace, and the profess'd Enemies of the Government?

Others, not so directly, but altogether as fatally, and tending to the same End, with subtle Designs to divide and amuse the People, by Preaching, Writing, and Printing, endeavour to revive the said exploded Doctrines of Non-resistance, and absolute uncondition'd Obedience, as Things the People of *England* ought to think themselves oblig'd by; which tho' in themselves of no force, yet manifestly tend to unravel the Constitution, to invalidate the Queen's Title to the Crown, and destroy the legal Authority of Parliaments in the Nation. An eminent Proof of which is now depending before the House.

*The Author of the Hymn
to Peace*, p. 40. quoted in *Review*, Vol. 3. p. 106.

Observator, from *Jan.* 5. to *Jan. 9. 1706. Vol.* 4. *Numb. 81.*

Observator, from *Feb.* 2. to *Feb. 6. 1706. Vol. 4.* *Numb. 89.*

Observator, from *Nov.* 17. to *Nov. 21. 1705.* *Vol. 4. Numb. 67.*

Review, *March 2. 1706:* *Vol. 3. Numb. 27. p. 107.*

Review, *Nov. 3. 1705:* *Vol. 2. Numb. 105. p. 418.*

Review, *May 26. 1705.* *Vol. 2. Numb. 36. p.*

Review, *Jan. 7. 1709.* *Vol. 6. Numb. 118. p. 471.*

Review Tuesday Nov. 8. Drunkenness, Oaths, and abominable Lewdness. Ignorance, Negligence, and scandalous Insufficiency, abhor'd Error, Deism, and Socinianism, have over-run the Clergy.
1709. Vol. 6. Numb. 93. p. 371.

The Queen, State, and Ministry reflected upon.

Review, Sept. 6. 1705. In short, if *Jure Divino* comes upon the Stage, the Queen has no more Title to the Crown than my Lord-Mayor's Horse; all the People are bound by the Laws of God to depose Her as an Usurper, and restore their rightful and lawful King *James the Third*.

Review, Oct. 12. 1706. Speaking of the Family of the Stuarts, calls it, The Line of all the World fam'd for Blood, and that had ravag'd the best Families of the Kingdom.
Numb. 122. Vol. 3. page 486.

Review, June 12. 1705. Ever since the Coming of King *James the First* to the Crown, this Nation has been perplex'd with Divisions, Uneasinesses, OPPRESSIONS, and Murmurings both in SOVEREIGN and Subject.

Review, Nov. 22. 1705. Speaking of the Liturgy, and Ceremonies; Is there any Necessity for the imposing these indifferent Things? Has not then the Civil Authority incur'd

a Guilt, when imposing by it's Power what is not necessary to be impos'd, it has err'd in Judgment, and commanded that which it ought not to have commanded?

Review, June 14. 1705. Either the Dissenters had reason for former Discontents, and reason to complain of Oppression, Persécution, and Infringement of Privileges, or they had not. If they had; the Church was cruel, and the State unjust before in laying those Loads upon them. If they had not; both Church and State were infatuated and delirious in granting them the Toleration and Liberties since conceded.

Review, June 19. 1705. If the next Parliament should pursue the Steps of the last, the Nation, in my Opinion, will be so much nearer that Crisis of Time when English Liberty being brought to the last Extremity must open the Magazine of Original Power.

Vol. 2. Numb. 46. p. 181, 182. *Review, May 5. 1705.* What can be said for Members sitting in the House to do nothing, making long Speeches without Meaning, and voting Bills without design to have 'em pass?

Review, Dec. 12. 1705. The Balance between 41 and 88 will appear to run against Him; and the difference between the dry Martyrdom of King *James* by his Passive-Obedience Church Subjects, and the wet Martyrdom

Vol. 2. Numb. 123. p. 489. of King *Charles I.* by People that never made any such Pretence, will appear so small, that 'tis not worth Dr. D—'s while to meddle with it.

Observator, from Feb. 9. to Feb. 12. 1703-4. Vol. 2. Numb. 89. Country-m. Pray, Sir, are there a great many of those People alive that cut off the Head of King *Charles the First*.

Obs.

Obs. No, no; They are dead, and gone along time ago. However, the Story serves some Men as Raw-Head, and Bloody-Bones, to affrighten some, and calumniate others. Now for my part, I know nothing of the Business of King *Charles the First*; I was born since the Restoration, and I have so high a Value for the *Prudence* and *Justice* of our *Forefathers*, as not to condemn any of their Actions for the *Common Good*.—We are unkind to our selves in censuring the *Justice* of our *Forefathers Actions*, and thereby do give a Handle to our Successors to censure Ours. Did our *Forefathers* detrunctate the Father? Did not we depose the Son, and put one more righteous in his stead? Did we not divest Him of all his Regalities, and make Him a Fugitive on the Earth? And may not future Ages examine the difference between the Decollation and the Abdication?

I recite this to let You know the Encouragement the Papists have had in this Reign; when by their Interest they can get such as write against them prosecuted, &c.

*Observ. from March 2^o to March 6. 1706. Vol. 4.
Numb. 97.*

Should I tell You, honest Country-man, the Accounts I have had of the Numbers of Popish Priests and Emissaries come into *England* the first Two Years of Her Majesty's Reign, it would make your Hair stand on end.

They would have but a sorry Foot-Soldier of the Observator; — and yet I have been where those People that would send me durst not come; and where perhaps I have commanded better Men than themselves. It has been my Fortune to be in a *Fighting Army*, under a General that we now dearly want; who did not use to return from the War *sine clade Victor*, and then ride in Triumph over his Queen on a Medal.

Speaking of the *House of Commons*; I am sorry that the Folly of some, and the Bribery of others, have brought us into such amazing and dismal Circumstances that either our Liberties must be lost or be maintain'd by a Body that is neither *of us*, nor *from us*.

I shall produce my self as an Example of the Arbitrary Power of this Parliament; and the Man that does not acknowledge their Proceedings against me to be Arbitrary must assert that an Arbitrary Power was never executed.

Now if this ben't Arbitrary I don't know what to call so. The Spanish Inquisitors have so much Regard to Justice, or the Shew of it at least, that they'll suffer a Man to speak in his own Behalf, &c.— Now, Country-man, do but consider my Case; I was sentenc'd to the Loss of my Liberty without being heard.

Which plainly shews that what the Commons condemn'd me for would not bear an Action at Law.

My Intent is to inform such as You, honest Roger, how much You have been abus'd by Your Representatives.

This Parliament is the very Reverse of former Parliaments; as they were merciful, this was cruel. As they made good and wholesome

*Observ. from May 10.
to May 13. 1704. Vol. 3.
Numb. 15.*

*Observ. from March 24. to March 28. 1705.
Vol. 3. Numb. 99.*

Ibid.

Ibid.

Ibid.

Ibid.

Some Laws to preserve the Liberties of their Electors, these took away the Freedom of their Electors without any Law: as they us'd all means to keep their Electors out of Jayl, these us'd all means to put 'em into Jayl.

Observator, from June 27. to June 30. 1705.
Vol. 4. Numb. 26.

So in short, honest Countryman, 'twas Your Parliament lost Newfoundland. If Your Trade be destroy'd, Your Traffick neglected, Your Liberties invaded, the Publick Treasure misapply'd, the Funds for National Service converted to private

Uses, Frauds encourag'd, and Honesty disregarded, 'tis long of Your Parliament.

Observator, from June 23. to June 27. 1705.
Vol. 4. Numb. 25.

By that inglorious Treaty of Ryswick a great part of that Country (*Newfoundland*) was given to the French.

Country-m. Well; have You any more Knaves to talk of?

Observator, from March 15. to March 18. 1704.
Vol. 2. Numb. 99.

Obs. Honest Country-man, what wouldst thou have me do? If I must run thro' all the List of Knaves, I must bring in all the Courts, all the Employments, all the Classes of Publick Affairs in the Nation.

Review, March 3. 1705.
Vol. 12. Numb. 2. p. 5.

I really find the State of *England* in general to be thus. Its Trade under a sensible, miserable Decay in all its Branches. — Its Navy great and

flourishing; but all her well laid Designs either defeated in their Preparations, by the miserable Methods, and ill Government with relation to Seamen, or disappointed by the ill Conduct or Cowardice of Her Commanders. In Civil Concerns, in the utmost Confusion of Parties — blending together the most absurd Contradictions, such as propagating Religion by a scandalous Ministry, — reforming Manners by debauch'd Magistrates, and chusing Men to make Laws by Bribery and Corruption.

Rights of the Christian Church, p. 15.

'Tis a grand Mistake to suppose the Magistrate's Power extends to indifferent Things. —

The Divine Rights of the British Nation and Constitution, vindicated.
Printed in the Year 1710. p. 114.

And if He will but stay till the End of this present Session of Parliament, He'll find several new Powers annex'd to the Regal Office, and perhaps some made void and repeal'd for the Publick Good.



F I N I S.